



8.

SERMON

PREACHED IN THE

PRESBYTERIAN CHURCHES,

SCARBORO, C. W., NOVEMBER 6, 1859,

BY THE

REV. JOHN LAING,

"AND NOW BRETHRENN, I COMMEND YOU TO GOD, AND TO THE WORD OF HIS GRACE, WHICH IS ABLE
TO BUILD YOU UP AND TO GIVE YOU AN INHERITANCE AMONG ALL THEM WHO ARE SANCTIFIED." —
Acts, xx., 32.

TORONTO :

PRINTED AT THE GLOBE BOOK AND JOB OFFICE,

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DEAR CHRISTIAN FRIENDS,

At the urgent request of several among you, whose opinion I have learned to respect, I have been led to put into a permanent form the Discourse which I preached when last I addressed you. It appears almost verbatim as then delivered, as I was afraid that any alteration, by way of improvement in style or expression, might detract from the Sermon as remembered by you. While thus sending these farewell remarks into your houses, may I not hope that they may be more blessed to you and yours than they were when orally delivered. Such at least is the prayer of

Yours faithfully in the Gospel,

JOHN LAING.

COBOURG, C. W., Dec. 1859.

SERMON.

"And now brethren, I commend you to God, and to the word of His grace, which is able to build you up and to give you an inheritance among all them who are sanctified."
ACTS, XX, 32.

WHEN a Christian mother sends forth her son into the world, after giving him suitable counsel, she presses the last fond kiss on his cheek, gives him a Bible bearing a mother's name, and before the farewell blessing has died from her lips, kneels down in her closet to commend her first-born to God. Feelings of a somewhat similar kind undoubtedly filled the mind of Paul as he delivered to the Ephesian elders his last address. For three years he had laboured faithfully and incessantly in Ephesus, "teaching publicly and from house to house, testifying repentance toward God and faith towards our Lord Jesus Christ." At length Demetrius the silver-smith, and those of the same craft with him, whose gain by making shrines for the goddess Diana, was fast disappearing before the worship of the true God and the destruction of idolatry, made a tumult and the apostle thought it better to leave the city. And now as he is returning to Jerusalem, he sailed past Ephesus, not calling there, but stopping at Miletus. Though he did not visit the church at that time, still he felt the deepest interest in it, and sent for the elders to meet him at Miletus, where he might deliver to them a solemn and parting charge; at a later period also this deep anxiety appeared

in the faithful letter which he wrote to the saints at Ephesus. A like relation subsists between ministers and people now, and like feelings naturally arise when in God's providence they are called to part. Nor do I doubt that you, my Christian friends, feel as I do to-day in the solemn and trying circumstances in which we are placed. The words of my text express what my full heart feels, and what I would wish to leave with you as a farewell message.

Ist then let me remark from our text, *That the separation of a faithful minister from a people is attended by dangers.* "I know this," says the Apostle, "that after my departing, shall grievous wolves enter in among you, not sparing the flock: also of your own selves shall men arise, speaking perverse things to draw away disciples after them." Think not that Paul overlooked these dangers, or was indifferent about them. God called him to go to other places, though the sad effects of leaving the church of Ephesus without an apostle were distinctly foreseen, and he obeyed the call. He knew, what indeed did take place, that Judaizing teachers from Jerusalem would come among them, who would try to seduce them from the doctrine of salvation by grace through faith alone, and would preach the necessity of keeping the law of Moses and justification by obedience to that law. He knew that many Anti-christs would soon be abroad, trying by a philosophy—falsely so called—to overturn the foundations of christianity, denying the Lord that bought them, shamelessly teaching the lowest principles and practising the worst morality.

He feared also that troubles might arise within the church. "All men have not faith," many are unreasonable, and when he should leave he feared lest parties might arise, one saying I am of Paul, and another, I of Apollos, and I of Cephas, and I of Christ; lest some Diotrophes who

loved to have the pre-eminence ; or some Hymeneus or Alexander who taught heresy ; or some lawless, filthy dreamers who defile the flesh, wandering stars, who are spots in the feasts of love ; some Nicolaitanes or followers of the woman Jezebel might arise, to distract and corrupt the church, scattering the flock and subverting souls.

And my dear friends, in like manner our approaching separation cannot be contemplated without fears. No Judaiser or bold blaspheming Anti-christ may enter in to waste you ; and yet I do regard with no little concern the prospect of some among you, and particularly of the young whose religious opinions are yet unestablished—being exposed to the various errors which abound in our day. I fear lest Legality, a dependance on creature merits or creature obedience in your own doings and feelings, may be set before you in place of trust in Jesus ; and lest your eye may be turned away from the Blood of Christ, and His perfect Obedience to your own faith, or repentance, or feelings ; lest you may be taught to trust to some lying refuge of self-righteousness. I fear lest the sneer of the Sceptic, or the vaunted candour of the Free-thinker, may abate your reverence for the word of God, or lead you to question and to doubt the certainty of the mysterious and awful doctrines of eternal Truth.

And within the church some may arise to trouble you. Misunderstandings have their origin in small matters, and I fear lest these small offences may be magnified, lest the busy tongue of the accursed tale-bearer and whisperer may separate very friends ; lest unchristian and unguarded language may fan the flame of discord, and cause smouldering fires, hitherto kept down by christian influence, to blaze forth and consume you.

These things are to be feared. Many I know, of whom

we hope well for the future, are not established firmly in their holy faith, have no comprehensive or connected views of God's truth, and are in danger of being carried about with every wind of doctrine. And pardon me while in faithfulness I speak it, there are things which unless conducted with prudence and in a spirit of christian love, may be turned by the great enemy of your souls into means of discord and unseemly strife. But I do not wish to dwell on this topic—though I have my fears and more fears than I have mentioned, I have my hopes too : and to this I wish to direct your attention in the second place.

II. We remark that *Safety may be found in "God and in the word of His grace."* God is able through that word to build you up and to give you an inheritance among all them that are sanctified. And in view of a separation the Christian minister feels it a privilege to commend his flock to a Covenant God, a faithful Redeemer.

God is your portion, your strength, your shield. Often have I told you this. Ye are my witnesses how I have ever sought to preach, not myself, but God in Christ, and to lead you out of yourselves and away from man to a bleeding, dying, living Saviour. Jesus is the Beloved on whom you must lean as you go up from the wilderness ; cease from man then, and let your sole trust be in God.

Oh my dear hearers, you love me, and I love you, but God loves you better by far. His is an eternal, unchanging love, because a love that cannot be deceived, a love that many waters cannot quench nor floods drown. The Church is the object of God's special regard, "God is in the midst of her ; she shall not be moved ; God shall help her right early. She is in his sight as a vineyard of red wine, I, the Lord do keep it, I will water it every moment ; lest any hurt it, I will keep it night and day." He may

take His beloved into the wilderness, amid desolation and gloom, but it is to speak comfortably unto her. Every fiery trial is for her good at the latter end.

And as God loves you, so almighty power and unerring wisdom are engaged for you. All means and agencies, all men and things, are at God's disposal for your good. He can supply your wants and defend your cause in all circumstances. The fiery pillar can light you in darkness, and guide you as you journey heaven-ward, and by any means or without means, above means, or beside means, God can advance your best interests. His wisdom makes no mistake; He gives and He takes at the right time; He sends one to sow and another to reap; and when one instrument becomes dull and useless, He can prepare and use a better, but He does not err in His dealings with His church.

But further than this, God has given to you His *word*. I have not sought to get you to rest on my word or my reasonings, "my speech and my preaching have not been with the enticing words of man's wisdom, but in demonstration of the spirit and of power, that your faith should not stand in the wisdom of man but in the power of God." Yes, dear friends, to the word and to the testimony, I commend you, to the Word of His grace. To the Bible, the Bible at which ignorant men sneer as a Jewish fable, or a device of priest-craft, to that word "which God has magnified above all His great name." Give no heed to men's doctrines or traditions, but "search the scriptures, prove all things, hold fast that which is good." Feed upon the great, the astounding doctrines of the Scriptures in which God is revealed in brightest glory, and man's character is traced in darkest but truthful lines. Drink in its holy precepts, and copy its pure morality. The Bible is the chart of the church to guide her to the heavenly inheritance; a lamp to the christian's

feet, and a light to his path. He who hears it aright lives. It is the means of sanctification, and he in whom it dwells richly, knows the peace of God which passes all understanding, and rejoices in hope of the glory soon to be revealed with a joy unspeakable and full of glory even now.

And yet again, God is able to build you through the word by His *Spirit*. The Holy Ghost has been given to lead the Church into all truth, to call to remembrance all things whatsoever Christ has spoken, and to apply them to us. The Spirit abideth with us forever. Are you then babes in Christ? From that inexhaustible treasure the Holy Ghost can feed you with the sincere milk of the word. Are you men in Christ? Then the strong meat is there by which you are to be fed "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." You have all much to learn, much instruction and much correction to receive. To the Word then I commend you. And as you study the sacred pages, look up, pray and wait, for the promise of the Father and the Holy Ghost will be given you to shine into your hearts, to establish and comfort you in your most holy faith.

He is able also to give you an inheritance among all them that are sanctified. Is not your prayer from day to day "Remember me, O Lord with the favour that thou bearest unto thy people; O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance?" God is able through His word to answer this prayer for you. Many are the temptations to which you are exposed, enemies within and enemies without; lusts and passions raging and rebelling; gilded baits to lead you to destruction; snares to catch you unawares; wicked men

leagued against you, and spiritual wickedness roaring like a devouring lion to spill your souls. But God is able to deliver you. So says the Apostle elsewhere, "I was delivered out of the mouth of the lion, and the Lord will deliver me from every evil work, and will preserve me unto His heavenly kingdom. God is faithful who will not suffer you to be tempted above what you are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Fear not little flock, it is your Father's good pleasure to give you the kingdom." For you it shines brightly, for you Christ is preparing a place, and soon you will obtain the inheritance, soon you will walk with Christ in white, and follow the lamb whithersoever He goeth, up and down on the hills of Holiness in the blessed inheritance, which is incorruptible and undefiled, and that fadeth not away. Faithful is He who calleth you, who also will do it.

Ah, dearly beloved, these are the thoughts that sustain me, and that should sustain you in our separation. There is much to fear, but "if God be for us who can be against us?" Your happiness, your holiness, your final salvation and glory depend on no man, but on God, on God in Christ working in you through the word of His grace—and to Him I commend you. I go, but Jesus remains; the preacher's voice may be heard no more, but the voice of God's Spirit speaks; my discourse and exhortations are ended, but that blessed volume whose riches I have tried to unfold is still your treasure; my watchings over you in the Lord are finished, God's eye follows you still. He loves you with a tender and with a more effective love than mine, His arm is stronger and His heart is wiser; nay God can and if you wait on Him aright, He will make this painful separation work together for your good,

so that you and I looking back shall be able to say, He doeth all things well. Thus, then, dear brethren, I "commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified."

And now my dear friends, so far as man can see, this is the last time that I shall be privileged to address you as pastor. On Thursday, the tie that binds us will, we expect, be severed. For five years and a half I have laboured among you in the gospel. In that time ye have fully known my doctrine, manner of life, and purpose. Ye are my witnesses as to how I have conducted myself and discharged my duties. It is not to you but to God that I have to render the account for these years, nor shall I refer to the past further than I think may now be profitable for us all.

I am sensible of many short-comings and of errors which I have committed; and I am ashamed before God at the thought of them, because I fear lest my errors and failings may have been a cause of stumbling to others, or may have prevented them from receiving due edification from my ministrations. Let me then ask forgiveness of any whom I may unconsciously have offended, as I cordially forgive all who may have said or done aught unfavourable to me. And let me thus publicly tender my hearty thanks to the many among you who have by unremitting kindness from time to time, manifested your good will to me, and through me to Him whom I serve. I have ever met with a welcome in the houses of my people, and in those of many not connected with our church, and few indeed were the instances in which coldness or indifference has been manifested. I thank you for your gifts, "I have all and abound, I am full with the things from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God, and

"my God shall supply all you need according to His riches
"in glory by Christ Jesus."

Notwithstanding the imperfections to which I have alluded, I would venture humbly to say, my conscience also bearing me witness, that I have sought faithfully to discharge my duty. For the first two years, I was much hindered by bodily weakness, and for the last two I have been much occupied by public duties calling me away from my more immediate charge, but I feel guiltless of having wilfully neglected a pastor's duty, or spared myself in serving my Master and you.

In my *preaching* I have endeavoured carefully and prayerfully to set God's truth before you as it is revealed in His word. Ye are my witnesses that I have declared to you the whole counsel of God, keeping back nothing that was profitable for you, and I have studiously striven so to open up the scriptures that you may be able to study for yourselves, nor have I when it was possible come before you to minister with that which cost me nought. During those five years, I have preached a series of discourses embracing almost every point of doctrine and practice. I have endeavoured to set clearly before you scriptural views of our church order. I have lectured consecutively over a great part of the gospel history. I may add that my aim has ever been to reach the conscience and affect the heart, as well as to enlighten the understanding. I have not forgotten on the one hand, that I was addressing perishing sinners dead in sins, and going down to eternal death, who knew not their danger, and cared not for God; and so have I from time to time tried to arouse the thoughtless, that they might be converted and saved. Nor have I forgotten on the other hand, that as a pastor I was set to feed God's sheep; to deal out as a steward in God's house the

children's bread, that through faith and comfort of the scriptures they might have hope. Nor, I rejoice to believe, has my preaching been without fruit both to saint and sinner.

That my appeals to the conscience, plain denunciations of sin, and statements of the humbling, unpalatable doctrines of the gospel would be relished by all, I never expected. That some have been offended at my preaching has not surprised me, nay, I rather feel thereby encouraged, taking it as a token that I so far followed Christ, that they who hate Him should hate my doctrine also. And now I can say that however much my preaching may from time to time have suited the case of individual hearers, I never stooped to preach *at* any one, or to expose one sinner before his fellow men, although I have ever aimed at making him feel convicted before his own conscience and before God. In looking back over my ministry, I feel that I have not been too plain or too strict, but if I have erred, that it has been on the other side, in sparing where I should have spoken out. Far better that men should be offended with me now and say hard things now, than that they should accuse me on the day of judgment as an unfaithful watchman, that warned them not of danger, but allowed them to sink into hell secure and believing a lie.

In my *visiting*, I have probably given less satisfaction. The amount of travelling necessary, and the time thus spent on the road, rendered it impracticable for one to make frequent visits in any part of the wide field over which my people are scattered. I have not willingly, however, neglected the sick or the dying. Several have been unwell when I knew it not, or when I supposed theirs was only a slight illness, and in three instances, I regret to say, deaths occurred connected with the congregation, which I did not

hear of till after the funeral—others died when I was absent.

In these cases, I think no blame can be attached to me. And in ordinary cases of sickness I have visited according as I had opportunity, or deemed my visits useful. In my pastoral visitation I tried to be faithful, seeking the advancement of family religion and the godly upbringing of the young.

From *social* visiting I have almost wholly abstained. Not because I did not wish to meet you on such occasions of friendly greeting, but because, it being manifestly impossible for me to be on terms of social intercourse with you all, I could not have selected a few as associates, without affording ground of complaint to others. Besides, such social visitings, if followed to any great extent, must have stolen many precious hours, either from the study, or the sphere of active ministerial labour, and could not have afforded much opportunity for religious intercourse. Complaints I have heard once, and again—complaints I believe, dictated by affection and desire. I have tried meekly to bear the insinuated blame, and if at times I spoke fretfully, I ask forgiveness; but I take this opportunity of saying, that in visiting I have not spared myself, but in order to accomplish it, I have denied myself to a great extent of the happiness which I might otherwise have derived from the prosecution of favourite studies, and which I ever find in my own domestic circle.

I could have wished for more intercourse, and would have been very happy to have seen more of you, and oftener at the manse, but my frequent invitations to you to meet me there have not been responded to.

During my ministry about two hundred and sixty-six have been added to the church here. During the same

period over ninety have removed to other parts, and twelve have gone to their long home. Of those added to the church, about one hundred and thirty were examined by me, and gave such evidence as we hope may be connected with a work of grace. Of these, about eighty-eight are still connected with this church. Over only a very few of these have I been called to sorrow, as walking inconsistently with the profession they made. One hundred and forty-five children, baptized by me, are still connected with these congregations—and over two hundred youths have to a greater or less extent been taught by me in Bible Class. In thus reviewing my labours, my heart ascends in thankfulness that I have been enabled thus to labour, and thankfulness that my unworthy and humble labours have not been in vain in the Lord. Nor can I doubt that more good will yet appear. Some who are impressed and are yet undecided, will hereafter come out on the Lord's side. I have sown the incorruptible seed, another may reap the harvest, but I do confidently expect that many of you who have heard my exhortations and entreaties, hitherto to no purpose, will yet be brought into Jesus' fold by the instrumentality of some other, and he who sows and he who reaps, will rejoice together. And may I not hope that the word which I have spoken may yet be thought of by you when my voice is not heard, and that when I am gone away, you will come to value more than you have yet done my message, and to believe the yearning love of him who has thus long pleaded with you as an ambassador of Christ.

Little children, ye lambs of the flock, I am not unmindful of you. I regret that I have not been able to meet you more regularly in Sabbath School, and that the most that I could do for the greater part of you was to lend my influ-

ence in encouraging others to take part in your instruction—let me address to you a parting word of affection. Young though you are, you may die, many of you will not live to be men and women, oh, then, remember your Creator, seek Him early with all your heart. Jesus loves little children, he delights in infant praise—give Him then your hearts, trust in Him, love Him, serve Him, and then if you die young, He will send bright angels to take you to His own bosom of love, and if you live to be old you will be happy and useful. See to it dear children that you choose that God as your portion, in whose name you were baptized, and that as your parents solemnly dedicated you to God in baptism, you yourself take hold of the covenant.

And my *young friends*, you who are rejoicing in the opening of manhood and womanhood, happy would I have been, had you all availed yourselves more regularly of bible class instruction. I leave you sorrowing on account of not a few that are not well instructed in the truth. Happy would I have been had more of you sought private conference with me about your soul's salvation, and had I been privileged to be your spiritual guide. Now it cannot be, and another must lead you, if you are ever led to Jesus. Oh, let me beseech you to abstain from fleshy lusts, which war against the soul, flee youthful lusts. I have warned you against the snares and pleasures of youth; I have spoken plainly of vain company, and carnal delights, and worldly amusements. I have charged you to have no fellowship with the unfruitful works or darkness, and to avoid the tavern, the ball room, the gaming table, and the theatre, as you desire peace or value your souls. You think that you may enjoy these things yet awhile, and then turn to God. Take heed, oh, precious souls, lest your delay ruin you, and in dismay you may find at last, that God is not to

be found, or that you are not disposed to seek him. Take heed lest the harvest go past and the summer be ended, and you are not saved. There are some among you over whom my bowels more peculiarly yearn. You are deeply impressed—you are inclined towards the Lord. You have been awakened, but even if converted, you are as yet only seeing truth imperfectly. Dearly beloved, it would have been my happiness to have led you further, and even now, I would rejoice to do by letter what might have been otherwise done face to face. But let not my removal discourage you, seek the Lord and His strength; follow on till you know the Lord. I have ever sought to teach you, that neither I nor any other man, can do for you what you need. Let your want of me drive you to Jesus—trust in Him with all your heart, and if you do so, I have no fear I shall yet rejoice over you while God has all the glory, and you are saved. But strive to walk as those whom Christ has redeemed from their “vain conversation, and from all iniquity, that He might purify unto himself a peculiar people zealous of good works. I am jealous over you with holy jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” Oh, see to it that you keep your garments unspotted from the flesh. Love not the world nor the things of the world; set your affections above, and oh, seek so to walk, that others seeing your good works may glorify your Father that is in heaven. Strive, dearly beloved, “to preserve the unity of the spirit in the bond of peace, love as brethren; be pitiful, be courteous.” As you have borne with my weaknesses, and kindly covered my faults, do so still to the elders, who

are over you in the Lord, and to one another; and let the elders and trustees see to it that they faithfully discharge the duties entrusted to them, as those who have to give an account, with all patience and meekness. "Be not weary in well doing, for in due time ye shall reap if ye faint not. Let your conversation be as becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel."

There are yet others of you who have waited on my ministry as mere hearers, who have come in to hear from time to time. Some of you belong to other churches, and others of you hold aloof from all church connection. I trust you are persuaded in your own mind concerning your church connection, and have such reasons for your conduct as will satisfy your holy Judge. I have never overlooked you, though in my converse with you, I could not but feel restrained to some extent, and even now I can only say that if I have been the means of comforting you, or helping you on Zionward, I rejoice, and my prayer still is that many of you may yet find the Lord, and that though we may never sit at the same table of love on earth, we may nevertheless all meet at the marriage supper of the Lamb. I am sorry that several who used to attend occasionally have fallen away. If it was from dislike of me, I hope they will return now when I am removed; and I would entreat those whose visits to the house of God have been few and irregular, and who now deplore lost opportunities, to redeem the time henceforth, and diligently to improve such opportunities as the Lord may be pleased to afford.

My message is now delivered. For the last time I address you, for the last time I beseech you "be ye recon-

ciled to God." Henceforth another form will fill this place on Sabbath; another voice will proclaim God's message. But I will bear you on my mind and pray for you still. Oh, how many of you have I brought before the Lord by name, pleading on your behalf in the privacy of my study, but another now must fill the pastor's place, do the pastor's work, and breathe the pastor's prayers. Yet when I bid you farewell how solemn is the thought, "What shall be the eternal issues of my ministrations." Aye, they have been fraught with eternal issues. I leave you, but not as I found you. I leave you not where you were, but nearer to God, or further from him; more contrite and holy, or more hardened and presumptuously wicked. I have preached more than 250 sermons from this pulpit. I have dispensed the communion among you twenty-one times, besides exhortations at prayer-meetings, and from house to house. And thus I have been a "savour of life unto life, or of death unto death, to each one of you." My gospel is either received by you in love, or contemptuously rejected, being hid from you by the God of this world, who hath blinded your eyes. Even so, dear hearers, and the day will reveal it. Many of my sermons you forget, but they are not forgotten for ever. Faithful memory will yet array them all before you, to condemn or to acquit. You have sometimes been pleased, but were you profited? You sometimes went away angry or offended, but were you made better? Other things which have taken place during these five years may be forgotten, and may have no important result hereafter, but my relations to you and labours among you can never be forgotten.

My dear hearers we must meet again, not as we have been wont to do, I an ambassador of Christ pleading with you, and you as probationers for eternal life: but with our

doom fixed, before the judgment seat to give our account before God. Oh, that neither you nor I had ever forgotten this during these five years.

I shall render my account for what I have taught, the manner in which my duties were discharged, my faithfulness or unfaithfulness, my diligence or want of zeal and tender love, for the way in which I improved opportunities of doing good which I did not improve. Then I shall receive my crown or my doom. "May the Lord have mercy on me in that day." Then will ye be my witnesses. My glory and crown of rejoicing, or swift witnesses, cursing me for my sloth and unfaithfulness. What will your witness be in the light of eternity? Not that I was too strict or unsociable, or plain spoken. Oh, no. Small matter now it is what judgment you may pass, if only on that day you rise to call me blessed; to praise God that I laboured here among you so long. Oh happy, thrice happy I, if then with all my sins washed out in the blood of Christ, I shall receive the welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord." You will also be there to give account for the sermons you heard from me, and for your other opportunities; to answer for the religious convictions you have resisted; the offers of mercy you have spurned, your oft repeated delays, and your refusal to obey; or gratefully to adore redeeming love, and to be acquitted for Jesus' sake. And I will be there to witness for or against you; to tell what truths you have rejected, and what entreaties you despised; to testify to the tears you shed, the anxious look with which you listened, the evident emotion of your frame, telling that the spirit strove with you, or your sloth and indifference, your sleepiness and carelessness; your levity and scoffing. These things you think little of now, they

will be all important when read from the book of God's remembrance before the great white throne. Oh, dear friends what a meeting that will be. To meet once more pastor and flock, minister and people, either to rejoice for ever, or to sink together in the gloom of hell—to be forever separated, or to be gathered in together to God's house, and to abide for ever in the heavenly temple. Till then dearly beloved, farewell, and may you and I be found of Him in that day in peace. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."